262 Animal foods, hunting.- Wild game foods in-
136 cluded deer (tohi·l), antelope (yÝta'batal), mt. sheep (pa·'at), brown bear (mo'olohy) "which some people ate, some didn't like" (SM), mt. lion (tu··gu·kwÝt), wildcat (mupipi·t), raccoon (kata·l), jackrabbit (šu·'it), cottontail rabbit (tahpunt), wood rat (ha·wal), mice (cïmil), gray squirrel (cawanÝnt), blue squirrel (ÝšÝ'Ýgal), golden-mantled ground squirrel (pičili·t), small chipmunk-like ground squirrel (taba·yal), white-faced goose (pa·wili·gant), mallard duck (kula·bišt) which "stayed all year,--there were more of these than any other kind" (FP), blue-winged teal (obi··bu·l), canvasback duck (ku·wa·l), mud hens or American coot (ša·yal), mt. quail (tu·kt), valley quail (taka·h), band-tailed pigeon (mokowišt), dove (o·wi·t), blackbird (caki·bÝ·l), bluejay (a·ŋayibišt).

224 Men hunting deer, other large game in mts.
776 usually went out in groups of 3-4 persons because of danger at night from White Coyote (Voegelin, 1935 b, 219); "one man who went out alone saw 4 white coyotes going up into the sky; they ran just as though they were running on the ground" (SM). Hunter out alone at night refrained from building fire lest White Coyote kill him. No especial feelings attached to white deer; "one man saw one once, up by Mt. Whitney, but wasn't afraid of it" (SM).

782 Night before hunters set out old man "who knew
[533] the songs" sang all night for hunters who might also join in songs; this old man usually did not
224 accompany hunting party; if successful, hunters gave him piece of deermeat when they returned. Hunters left homes at 2, 3 a.m.; "when they got up in the mts., they sat down, looked around"; if no deer sighted, within short while space
● [237] cleaned off on ground, eagle down, tobacco and
276 beads put on it; "they gave this to the mts., and
301 when they did this they saw deer right away. Sometimes they just offered eagle down" (SM; Voegelin, 1935 b, 219).

224 Deer shot with sinew-backed bow, cane arrows;
411 at distance 600 ft. could hit, but not kill deer
825 (SM). Wounded deer often "had to be chased whole day"; was dispatched following morning as it lay
[349] resting. Small houses or blinds (paŋhamat) made of scrub oak with 6 in.-sq. peephole in one side, sometimes built along deer trails; as beater chased deer down trail past this blind, man stationed inside shot at deer through peephole. Deer-
[281] head decoy (to·go·išt) made of deer head stuffed with grass, with horns, neck hide left on, also used. Disguise made by removing flesh, brains, and bones from head and filling up head and neck with dirt, allowing it to dry before removing dirt. Hunter put decoy over head; did not paint body white in imitation of deer; when deer sighted, hunter crept up into bushes and with body concealed, only head showing, he "pretended to fight that bush"; quarry seeing this would approach hunter "wanting to fight him." Occasionally mt. lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

Cave, now closed, on Jesus Miranda's ranch
825 1 3/4 mi. NW of Weldon on N side of South Fork of Kern r., said by several informants to have been former abode of wild dogs. According to SM, "the Indians heard the wild dogs bark in the cave, but never saw them"; FP had "heard people talk of the wild dogs down by Miranda's," but knew nothing more about them, nor could PN give additional information.

223 Young golden eaglets (a·šawYt) taken from nests in steep cliffs on n. face of Nichols peak (elev. 6078 ft.). Men scaled peak on gentler sloping S side, generally taking with them boy 9, 10 years old. At top of cliffs boy was tied around waist with rope made from native twine, or put in net attached to long rope and lowered over face of cliff to nest, where he got eaglet; if parent birds attacked him he was speedily hauled back up over cliff. Grown men also sometimes lowered over cliffs thus.

231 Eaglets brought home by captors in carrying net and kept in cage (hani·la·nil) about 5 x 5 x
● 237 5 ft., made of willow poles; cage hung up on branch of tree outside house. Birds fed squirrels, rabbits, other meat through small door made in one side of cage; water provided in small coiled basket (hom'mobit). Wing feathers collected when bird molted; down (pi·wi·l) plucked from breast twice yearly. After being kept year or so "eagles grew so big they bit and clawed and men were afraid to handle them, so they set them free" (SM).

[223] Adult eagles snared at watering places in Greenhorn mts., in same way Owens Valley Paiute snared rabbits and wildcats (Steward, 1933, 254), except that Tübatulabal used willow pole and scattered seeds and acorns inside loop for bait (SM). Adult eagles never kept in captivity; if not killed when caught in snare they were dispatched by owner of snare who addressed no formula to eagle, but clubbed bird to death and then plucked it (SM). Eagles and eaglets "hard to find" (SM), but any man free to get them; eyries not owned. Although eagle prominent in
[773] mythology, being chief in Mythical age, SM, FM, FP stated unequivocally that eagles were kept only in order to obtain feathers and eagle down
[171] from them; their statements agree with data on use of eagles among Kawaiisu (Kroeber, Handbook, 603). Occasionally an eagle was made pet, but
[794] this was of no esoteric significance and traces of any bird cult (Gifford, 1932 b, 39; Kroeber, Handbook, 495) seem lacking. Kroeber's statement
231 that "condors, crows, hawks, and geese and even young coyotes were kept as pets, and sometimes inherited by the son from the father" (Handbook, 608) brought negatives from SM for all birds mentioned; "they just kept eagles" (SM). However, FM said his sister "had kept a pet crow once," but attached no esoteric significance to fact. That keeping of pets might be significant was not, however, foreign idea to informants, as they recognized that a Yokuts man who formerly lived among them had mystical bond with a rattlesnake,

415 shoulders with red yarn and mt. quail crests.
285 Specimen 1-20955 (O. T. Mason, pl. 41) lacks
● [237] quail-crest decoration. These jars varied in size; base and mouth equal in diameter; specimen 1-20952 is 6 1/2 in. high, 5 1/2 in. wide at shoulder, 3 1/2 in. wide at base, mouth; specimen 1-20951 is 9 1/4 in. high, 5 1/2 in.wide at
[171] shoulder. Shapes of Tübatulabal bottlenecks in Museum collection (fig. 8d) differ noticeably from those of Yokuts specimens (Kroeber, Handbook, pl. 50a); most of Tübatulabal specimens have straight or rounded sides instead of flaring ones and rounded instead of horizontal shoulders; however, informants immediately identified 2 Yokuts baskets in Handbook as money jars. Split stalks of deer grass used as foundation; specimen 1-20952 has 22 stitches, 9 coils to inch. Used solely as containers for strings of clamshell-disk currency (SM).

(i) Piñon jar (tïbat ukulušt); had as foundation 2 strands of piñons strung on native twine; sewed with twine. These jars similar in shape to money jar; made by women while at piñon
[482] camps (SM, ES). Strung piñons, a delicacy, put inside these jars for transportation back to hamlets.

Plain twined baskets included:

(a) Log basket (ča·mušt), which was small conical openwork twined basket, 16-18 in. high, 10-12 in. wide at top; used for collecting piñon cones from under trees; cones later dumped in large conical pack baskets.

(b) Ovate winnowing tray (pu·'išt); specimen 1-19816, made by PN, is 22 in. long, 20 in. wide at widest point; specimen 1-19817 is 14 in. long, 12 in. wide, and is mended with yucca root in 2-rod diagonal twining at bottom end on upcurve. Such tray put to variety of uses: to win-
[252] now piñon meats from shells, to roast shelled piñons on, to pile manzanita berries on during cider making, etc.

(c) Seed beater (wa·lat); had scoop in plain openwork twining; hand end of scoop of 2-ply, handle of 3-ply, diagonal twining. Warp and handle material of peeled willow shoots; cactus roots used for weft in diagonally twined sections. Seed beaters comparatively long when new, although they might be used until handle became mere stub; specimen 1-19818 has scoop 11 in. long, 8 in. wide at center; handle 8 in. long, 4 in. broad at scoop end; specimen 1-19819 has scoop 12 in. long, 9 in. wide, with handle 6 in. long; specimen 1-19820 has smaller scoop, 8 in.
[222] long, 7 in. broad, with handle 7 in. long, 4 in. wide at base. Beaters used to knock small seeds, berries into conical seed basket.

[171] Trays for suspension, such as Yokuts made (Kroeber, Handbook, 530, pl. 50b) not manufactured by Tübatulabal (SM).

Diagonal twined baskets included:

(a) Seed basket (wili·'iništ); conical, 2-ply diagonal closely twined basket; specimen seen in field measured 16 1/2 in. in height,

283 it was wrapped around left wrist. Made by men, women; used extensively for nets, fish lines, bridles, forehead band on pack strap, loops on pack basket, on water bottles, as warp for rabbitskin blankets, bowstring for rabbit bows, foundation for eagle dance skirts, to tie babies on cradles, tie newborn child's umbilical cord, as thread to sew up sacks, etc.

Rope (tu·mayu·t) made from outer bark of Fremontia californica Torrey (u·pul); long branches, trunk of shrub peeled, fresh bark softened between hands and 3 strands braided into rope which was used to lash bundles of tules together for raft, to tie up crook on piñon staves, to bundle firewood into load, for 2 ends of pack strap, etc.

## LEATHERWORK

281 Tanning.- Tanning done chiefly by men, although women sometimes dehaired skins. Green hides (tu·šu·but) hung up to dry, doubled over line with skin side out, for 6-8 days. If not to be tanned immediately they were folded up, stored in house. When tanned, hide soaked in cold water 3 days (SM); MM said soaked for week, being taken out at intervals and as much hair as possible [412 171] pulled out with fingers. After thorough soaking, hair and fat, if any, scraped off with deer-bone scraper as among Surprise Valley Paiute (Kelly, 118). Hide put in warm water to which deer brains had been added, and soaked overnight. Next morning hide dried, then returned to brain solution, [401] soaked again for 24 hours. Hide then rinsed out in clear water, looped around post and wrung out using short stick as lever (Kelly, pl. 21a, b). Lever, with hide still tightly twisted into coil around it, stuck between pole on which hide was looped and another pole 1 ft. away and hide left thus, tightly twisted, for about 30 minutes; after this hide slipped off lever, flattened out, stretched, rolled, and rubbed between hands. After fibers thus partly softened, hide draped over horizontal bar set into forks of 2 upright posts 3 ft. high, 3 ft. apart; hide pulled back and forth over bar, man often working with hide thus at intermittent intervals for 2-3 days. Tanned hides (takta·šat) not smoked; sometimes whitened; negative 15-6273 shows Tübatulabal man softening clay-whitened deerskin.

Skins to be tanned with hair on, as wildcat skins used for wrapping up infants, were scraped clean on skin side, skin wet, and deer brains, which had been soaked in small amount water, rubbed into hide with hands. Hide then allowed to dry and pulled, rubbed between hands until soft. Bear hides also tanned with hair left on, brains being worked in with scraper.

● 237 Fresh deer brains could be used for tanning hide, but usually dried brains used, prepared as follows. Deer skull cracked open with rock, brains scooped out, smeared over both sides cir-

237 cular mat (ši·gon) 3 in. wide, 1 1/2 in. thick, made of shredded native twine. Mat hung up on tree to dry; then stored away; when used, mat soaked in warm water and broken into several pieces; brains sank to bottom of container, shredded twine skimmed off surface of water with hands and thrown away. Brains then stirred into water and hide put in.

281 415 Sacks, purses, flat hides.- Sacks (ma·šat) made from untanned deer, antelope, coyote, wildcat skins. Skin removed whole from carcass by cutting it around neck, lower legs, and anus and peeling it off; skin then turned hair side out, except those used for quivers, and anal and leg openings sewn up with native string, using bone awl. Skin then set up on end, loose dirt poured in through neck hole and skin left to dry for 2-3 days. When dry, dirt poured out and sack ready to use for carrying acorns, piñons, arrows, or for storing food, shell money, etc.

[177] Purse (mu·gulat) of weaselskin used in post-white times to carry silver dollars. Specimen 1-19804, weaselskin purse, labeled "used for Indian money," consists of entire skin which is dehaired, tanned, turned inside out, left open at mouth; SM probably correct in denying such purses [436] used for shell money as latter was kept strung, coiled and any large amount would be too bulky for such small container.

[171] Bear hides tanned with hair left on; scraped, brains rubbed in as among Surprise Valley Paiute (Kelly, 119). Salt grass, cane laid on these tanned hides and flayed; occasionally, hides used as bed coverings.

## RECEPTACLES

415 Besides using basketry and rawhide containers, Tübatulabal also made pottery and horn receptacles and apparently used imported steatite ware to slight extent.

323 [462] Pottery.- Despite fact that "all the women used to make pots" (ES, FP), no informant could manufacture one for me, nor are any pots (ka·ɣul) now extant except one small mended specimen (fig. 8c), provenience of which is doubtful. However, FP had seen her grandmother make pots and SM remembered process sufficiently well to describe it briefly, as follows.

[317] Red clay (yahawa·l), obtainable from several deposits on floor of South Fork valley, used for pots; ES pointed out one deposit of clay on knoll below village site no. 9 (fig. 11) in field belonging to Charles E. Andress, 1/4 mile E of road leading to village site; another deposit near village site no. 8. Clay dug, finely pounded in pit mortar and mixed with water into dough; no binding material added (FP, SM). Lump of clay flattened into disk with hand, set down on board or, formerly, basketry sifter; roll of clay about

683 1930 plan hatched to kill woman witch; woman cho-
627 sen to accomplish killing, but sheriff interfered.
754

756 Curing.- Curing shaman began using his power
755 to diagnose, suck out disease when approaching middle age. Curing performance constituted all-night ceremony which began after dark; held either in doctor's house, if patient came from distance, or in patient's house if doctor had been sent for. Ceremony open to all who wished to see it; doctor began by singing; some doctors blew puffs of tobacco smoke over patient at in-
● [237] tervals, or waved feather-tipped wand over patient while singing; others used plain stick, pointing it at affected spot in patient's body as they sang. In song, shaman called on deer, who came to see patient; "no one except the doctor could see that deer (tohi·l, ordinary term for deer). When the doctor saw deer starting to come he'd sing, 'He is coming, way over the mts.; he is coming close now.' Then he would go outside of the house and Deer would come up to him. Deer gave him something; then the doctor returned to the house. That deer came from Mt. Whitney. After Deer had come, the doctor sucked out the pain from the patient, in the early morning. Only good doctors knew the deer song, and it was the only one they used in curing. When a doctor had sucked the pain out of a patient, he would fall down in a heavy stupor, sweating all over; then his power would help him get the pain out of his own body, and he would show the pain to the people" (SM).

Doctors did not cut before they sucked (all informants). Sometimes doctor would put piece of jimsonweed over eyes in order to see who was causing patient's illness. When they learned who witch was, they exhorted evil animal sent by witch not to molest patient and thus "sent the animal away" (SM). Most of anecdotal material collected concerning cures had to do with activities of non-Tübatulabal shamans; one curing performance by Jose Chico described briefly in FP's autobiography; several performances by Kawaiisu shamans referred to by FP.

Disease objects either animate, inanimate; MM had had "something black, that looked like a spider, 3/4 in. long, with lot of legs that wriggled as though the thing were alive" sucked out of knee, together with blood; sometimes dry blood, small stone sucked out, or lizard-like objects.

756 Besides being able to cure, good shamans "knew
177 everything" (SM, FP); could divine guilt; locate
754 lost objects; they always knew beforehand when
787 patient was being brought to them (see Autobiography of FP). Sometimes shamans instituted new customs, as when MM's wife, an Owens Valley Paiute, told LT that Owens Valley Paiute shaman had said not to burn clothes that were dirty or worn out, in owner's lifetime, but to have them buried with owner at time of death; LT acted upon this advice and kept pitch-covered clothes she had worn while gathering piñons.

756 Fees paid to shamans for doctoring range in
754

[p. 64(a)]

No particular person carried the image, feather
765 wand, yellowhammer banners; "just anyone could"
788 (SM). No songs sung during wailing. Chiefs at-
[237] tended burnings, but exercised no particular functions.

765 FP's account of burning held by her mother's
788 sister, a Koso woman, at omomĭp, did not differ
173 in essentials from SM's accounts, save FP said
535 all the men who danced were muluwin, wore feather skirts. Manager acted like clown; he was paid by giver of fiesta, as was Palagewan manager, and was "the big boss" at a fiesta. FP's uncle, Mouse, chief for Koso in e. end South Fork valley, attended this burning; "he told the people to dance; he also made speeches to the people, early in the morning; he went all around the camp, talking loudly, telling everybody to feed the people well, be kind to them." FP's aunt had bought 2 steers as part of provender, employed 4 cooks, whom she paid for their services. At the burning, held on Sunday morning, aunt threw beads, cotton goods, bags of chia seeds, piñons to people around fire; "the people fought for all that, they took it out of her hands. She was crying, loudly, when she threw the things away; people knocked each other down; Mouse kept order." Horse belonging to deceased loaded with beads, killed at this time; FP also said dog might be killed; PN agreed man's horse killed, but SM denied this was usual practice.

Kroeber says invited chief had charge of burning at climax of fiesta, that his people gathered wood, tended fire, burned image, washed faces of mourners afterward, etc. (Handbook, 609). SM denied these statements; said that it was true that at Elemgil's burning Yokuts man employed as messenger, but that latter lived among Palagewan, and that Elemgil invited Yokuts to burning because "he went down to Tejon a lot, and knew the people there." Kawičina, the dance manager who had charge of burning, was member Palagewan band. Little Bill Chico, SM's predecessor, did not put burning in charge of chief from another tribe
[178] when he gave one; if woman giving fiesta, her son generally managed it for her. Tübatulabal stopped holding these fiestas around 30 yrs. ago; at present time, night before burial of corpse
[177] relations of deceased and all others who care to assemble at SM's house or at home of deceased, spend night in wailing; SM makes, decorates a
778 cross, reads from Bible in Spanish.

Feather wand (fig. 16) carried at burning made

Fig. 16. Feather wand carried at burnings (x, eagle feathers; y, quail crests, z, mud-hen feathers).

[P. 70(a)]

778 237 from stick, 2 ft. long, wrapped with mud-hen feathers, with mt.-quail crests tied to tips of mud-hen feathers; surmounted with 2 eagle feathers. Wand tied on end of long stick, borne aloft in procession by "any man," then thrown in fire. "These were always carried at burnings" (SM, FP); why, no informant knew.

[171] Yellowhammer bands resembled Miwok band with jagged edge (Kroeber, Handbook, 590, pl. 58); better made than Koso specimen (ibid.). Such bands (wi·lat) worn by dancer around waist (FP); never worn as headbands (SM, FP); also carried on poles at burnings (SM), or hung on door of living house to keep ghosts away (FP); were made by men, bought by maker of fiesta for $2 apiece.

292 535 Dancer (muluwin) wore feather dance outfit, carried bunch of eagle feathers (ma·ša·wišt) tied around wrist, which he used to dust off women (see section on Chieftainship, Law, Conduct); some dancers wore hair woman giving fiesta had cut off in mourning; they tied it around both legs like garters.

535 [171] Dance (muluwil) performed at fiestas similar to Owens Valley Paiute totshoid[U] dance (Steward, 1933, 321); line of women moved sideways right and left; men danced in same spot; muluwin danced around fire. MM, who had spent 16 yrs. among Owens Valley Paiute, called this dance "war dance" as it is called by Owens Valley Paiute, when referring to it. Among Tübatulabal this form of dance does not seem to have been of recent introduction; informants asserted it was old form, and not restricted to burnings; at dances made occasionally "just for fun," Tübatulabal danced "in 2 long lines of men and women, just like they danced at a burning" (FP). MM said this was "the only dance the Tübatulabal had," which is, of course, only partly correct. Several Koso, as well as Tübatulabal, dancers were referred to by my informants; among Koso dancers Juan Paiyote (p. 51), whom Steward's informants mentioned, was often alluded to, but never as person who had introduced this dance among Tübatulabal.

881 Puberty rites, bird cult.- Boys' puberty rites lacking, unless quest for supernatural power could be considered as such.

881 171 Definite adolescence ceremony for girls, which has been noted for Tübatulabal (Handbook, 607), may possibly have been practiced formerly among Palagewan, but SM, ES, FP, LT repeatedly denied any knowledge of such rites for either band. SM was only informant who once said girls were put on warm pit at first menstruation, as among Owens Valley Paiute (Steward, 1933, 293); MM was interpreting at time, may have been giving me Owens Valley Paiute information; subsequently with ES interpreting, SM flatly contradicted his statement of year before, said pit only used by women having babies. Absence of girls' puberty rites among Tübatulabal of interest in view of Kroeber's assertions that throughout California elabbrate development of these rites "stands out conspicuously"

[P. 516] Tubatulabal NS12

T Y 343 no door, the doorway being merely an opening between the rafters [there probably was a doorway frame of some sort]. The fire was in front T Y [354] of the center post. Firewood was kept in two piles, one on each side of the entrance; men sitting next to these put wood on the fire.

T Y 515 Men did not indulge in sweats until they were twenty-five to thirty years old. Evening [late afternoon?] was the most popular time for a sweat, after which they would swim and return home to sleep. While in the sweat house men usually "just lay around." Sometimes, merely T Y 517 to entertain others or to practice, a man would dance the ha´t:m (the "piston-rod step" of Powers) if someone would sing for him. For such a performance there was no costume; it had no ritual significance. No games were played in the sweat house, nor was smoking indulged in -- "it was too strong in there."

## MISCELLANEOUS DATA

T Y 524 Games.---Women played huču´w:s, the walnut-shell dice game, in the daytime only.

T Y 323 Pottery.---Pottery was made at Sototlo by women. The pounding of the clay paste, the coiling process were the only details remembered.

T Y 436 Money.---The small disc money of clamshells was measured by doubling a strand and then slipping it into a series of chain-stitch loops. A "rope" long enough to reach from the wrist to the shoulder, was worth $2.00 in "American money." Such a strand was exchanged for an eagle's leg with the down still intact.

T Y 286 Blankets.---F.M. did not know how "woven" skin blankets were made, save that strips of rabbitskin or wildcatskin were used in them.

T Y 805 Calendar.---A calendrical system of months based on moons was used in the old days. The only name he remembers was that for the month roughly coincident with February: kala´sa, meaning "blows it all away" or "cleaned up," because it was a period of high winds, trees were bare, and the leaves all blown away.

T Y 301 Hair nets.---These were used "everywhere" for the basis of feather head ornaments. A single hairpin (tsama´ni) held the ornament in place. Neither the net nor hairpin was used for ordinary dress, nor by women.

T Y [237] Yellowhammer strips.---Ornamental bands of sewn yellowhammer feathers (paiya´mən) were known but rarely used.[130] A doctor who owned one would wear it for the dancing on the night of celebration following a mourning ceremony. It was never used when the doctor was dressed for curing; it was "just to look pretty." The band was worn around the head with the ends hanging down the back.

T Y 534 Musical instruments.---The flute (uṭoi´´i) was made of elderwood; number of holes not

[130] Cf. Koso specimen (ibid., pl. 58).

T Y 757 278 the sap was chewed for a cold, but it was extremely bitter. The interpreter, S.G., bit off a little piece of tanal in my presence, made an excruciating face, spat it out, and said he "guessed he'd wait till he had a bad cold."

T Y 616 Moiety.--The words Nutuwich and Tokelyuwich greatly puzzled F.M., who said he had never heard about those people "and guessed those tribes were all gone." A description of the moiety as it functions amongst northern and lake Yokuts tribes merely elicited the statement that "people down here didn't act that way."

## CEREMONIES

T Y 796 Snake ritual.--This F.M. has seen at Tule, but it was not made at Sototlo.

Bear Dance.--This was "never done down this way; they had it up toward Kaweah River."

Huhuna Dance.--This was not seen until after F.M. had settled at Tule, where it was introduced by people from the north.

T Y 756 Shamans' Contest.--There were not enough doctors at Sototlo for contests to be held, but these were given later at Tule where Poi'in, the woman shaman, participated.

T Y 796 237 Eagle purchase.--A man who killed an eagle would go from house to house, and at each he would be given a bit of money. Then he went to the chief who gave him a larger sum of money and received the carcass. Then the chief called the people together. After removing the skin and shinbones, they buried the carcass with some ceremony; money was always placed with it. An old man would get up and make a speech.[133] There was a tabu on meat for three days after the ceremony.

T Y [435] Eagle down, thus obtained by the chief, was sold by him. The old price was one [double ?] string of disc beads the length of one's arm; later $2.00 per leg was charged. The down was scattered when any act of importance was undertaken. When praying, no matter to whom the prayer was addressed, or when traveling, one sprinkled down on a hilltop or in a gap between two hills. The sanctity of eagle down was evinced by its peculiar ability to "stick anywhere on anything"; it sticks to the fingers, and when cast on the ground it does not blow away.

T Y 276 796 [757] Jimsonweed Ritual

Jimsonweed (ta'nai) was taken about February; the rite was held every two or three years. Only men took jimsonweed; indulgence was not compulsory; it was taken only once ceremonially, but might be used frequently for medicinal purposes.

---

[133] F.M. could not remember what this was about, and said he "couldn't tell it anyway because my language is too short."